

[July  
JAMES

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 10.

NEW-HAVEN, AUGUST 7, 1819.

Vol. IV.

## AMERICAN BIBLE SOCIETY.

### THIRD ANNUAL REPORT.

(Concluded from page 132.)

During the past year the number of *Auxiliaries* to the Society has been increased, making the whole number now officially known and recognized, to be One Hundred and Nine-four.

Several Societies have expressed a wish to be recognized as *Auxiliaries*, while at the same time they appropriate part of their funds to other objects besides "encouraging a wider circulation of the Scriptures without note or comment," the Board have thought it necessary to publish the following intimation, which, because of its importance, they embody in their present Report.

"As some *Bible Institutions*, having professedly other objects in addition to that of promoting the diffusion of the sacred *Scriptures*, have recently declared themselves auxiliary to the American *Bible Society*, evidently under an incorrect impression of the principles upon which they could be admitted as such; and as others in distant places may in like manner be formed under the same mistaken views, the Board of managers deem it advisable publicly to make known, that by the first article of the Constitution of the American *Bible Society*, it is declared that its 'sole object shall be to encourage a wider circulation of the Holy *Scriptures*, without note or comment,' and that conformably to the third article of the same Constitution, the privileges of an *Auxiliary* can be granted to such Societies only as 'agree to place their surplus revenue, after supplying their own districts with *Bibles*, at the "disposal of this Society.' These being fundamental principles, and considered of vital importance to the National Society, the Managers deem them essentially necessary to form the basis of that connexion by which other *Bible Societies* can be associated with it on the footing of *Auxiliaries*, and be entitled to the privileges arising from that connexion.

"The Managers, therefore, think it proper to state, that no Society shall be considered as having become auxiliary until it shall have officially communicated to this Board, that its sole object is to promote the circulation of the Holy *Scriptures* without note or comment, and that it will place its surplus revenue, after supplying its own district with the *Scriptures*, at the disposal of the American *Bible Society*, as long as it shall remain thus connected with it."

The reasonableness and necessity of this

regulation, it is to be hoped, will be universally admitted.

Being much impressed with the importance of adding to the numbers, and animating the efforts of *Auxiliary Institutions*, the Board have been frequently occupied with the subject during the past year. Although the present *Auxiliaries* are very respectable both as to numbers and zeal, yet there are extensive and wealthy portions of our country in which no attempt has hitherto been made to organize and establish either *Auxiliary Societies* or *Bible Associations*. The Board do not believe that this arises from indifference to the cause, but that much would soon be done if the attention of Christians in such places was earnestly and respectfully called to the importance of the object. With this view, the Board have resolved,

"That there be annually appointed at the first meeting of the Managers, after the annual meeting of the Society, a Committee of five persons, to be called 'THE AUXILIARY SOCIETY COMMITTEE,' whose duty it shall be to devise and suggest to the Board of Managers such measures as in their opinion will promote the establishment, and animate the exertions of *Auxiliaries* to the American *Bible Society*—That in cases in which there shall not be time to receive the direction of the Board of Managers, the said Committee shall be authorised to depute one or more persons to attend meetings for the above purposes, and to advise and assist therein; and in such cases to defray, out of the funds of this Society, the necessary travelling expenses of the persons so deputed—and that authority be given the said Committee to open a correspondence with the different parts of the country, for the purpose of gaining all necessary information."

Such a Committee have accordingly been appointed, and have commenced their labours.

While on this subject, the Board would not fail to call the attention of the *Auxiliaries* now formed, or hereafter to be formed, to the importance of instituting *Bible Associations* as immediately auxiliary to themselves. The New-York *Bible Society* has set an example on this subject, which the Board would recommend for general imitation. They have succeeded in establishing a *Bible Association* in each ward of this city except one, which it is expected will soon follow the example of the others, and the funds already raised in this way are very considerable. The organization of the Christian community in the *Bible cause* cannot be considered as complete until these humble but useful institutions become general. They open a door for the reception of the

"widow's mite," and by subdividing counties and cities into small districts, they lay open to view both the wants of the poor for the *Bible*, and the best means of rendering the supply. They add to the spirit of Christian Charity, and strengthen the bonds of Christian fellowship, by uniting all classes of the community, from the highest to the lowest, as co-workers in the same labour of love; so that to quote the words of the **BRITISH AND FOREIGN BIBLE SOCIETY**, "in estimating their value, we are at a loss to determine whether more is derived from them to the funds of the Parent Society, than is communicated through the feelings which they excite, and the employment which they furnish, to the improvement of the mass of the community."

There have been received into the Treasury during the past year—

By remittances from Auxiliary Societies,	\$26,288 94
By remittances from Societies not Auxiliary,	2,579 45
By Donations from Benevolent Societies,	375 25
By congregational collections,	105 80
By legacies and donations from individuals,	1,117 60
By contributions from various congregations, Masonic Lodges, or individuals, to render Ministers Members or Directors for Life of the American Bible Society,	
By annual dues and life subscription from members,	6,203 00
	1,366 25

The Board cannot help noticing, with much pleasure, the amount of income arising from the laudable practice of congregations, or individuals rendering their ministers members for life of the Society. Besides adding to the ability of the Society to prosecute its great object, it furnishes a proof that must be pleasing to every Christian, of attachment and respect from people towards those "who are over them in the Lord;" and tends to increase, in the minds of ministers themselves, an interest on behalf of the Institution which is thus enabled to enroll their names among its members, accompanied with evidence of the esteem and affection cherished for them by the people of their charge.

Believing that in proportion as the public mind is informed, public feeling will be excited, and a corresponding activity produced on behalf of Bible Societies, the Board have directed the publication of a periodical work entitled "Quarterly Extracts." The good effects of this measure have already been felt, and the Board would take the liberty of suggesting to the members of the Society, the expediency of contributing, by their example and influence, to the circulation and perusal of the publication.

The Board are in possession of no correspondence with foreign national Bible Societies which it would be interesting to communicate. From the last Annual Report of the British and Foreign Bible Society, it will be

seen that it still possesses its own commanding eminence among the Bible Institutions of the world. With an income to its treasury continues to be liberal beyond example, it acts on the divine maxim, that since it is "freely received," it will "freely give." Like the sun in the firmament, it confines its benefits to no one country, but scatters its light and warmth through every region of the world. It waits for nothing but new opportunities to give new proofs of its liberality and resources. *May it long continue not only an ornament to the British Empire, but a blessing to the whole earth.*

The Russian Bible Society, fostered by the patronage of the Emperor Alexander, is pursuing its course of usefulness with an energy and success that are alike surprising and gratifying. Of its efficiency in the prosecution of its object, some judgment may be formed by the interesting facts, "that within four years after its establishment the Society had either published, or was engaged in publishing, not fewer than forty-three editions of the sacred Scriptures, in seventeen different languages; forming a grand total of 196,000 copies—the the issue of Bibles and Testaments in the fourth year fell little short of what had taken place in the three preceding years, while the increase of the funds had been nearly in an equal proportion; and, moreover, that preparations were making, at the close of that year, for stereotyping the Scriptures in five different languages; versions were going forward into the common Russian, Tartar, and Carelia languages; and measures were adopting for procuring translations into the Turkish, Armenian, and Buriat Mongolian." The usefulness of a Society thus characterized by energy and enterprise cannot fail to be highly estimated, whether we look at the vast population of the Russian Empire, or her present political influence among the nations of Europe.

France also has, during the last year, seen a Bible Society arise in her metropolis. A Protestant Bible Society has been established at Paris, to circulate the Holy Scriptures without "note or comment," in the versions received by the Protestant Communion. The first step of its founders was to obtain from the government authority to associate for the religious purposes which they propose to themselves. This was granted to them in a letter from His Excellency the Minister of General Police, dated 9th October, 1818. Thus sure of the countenance of government, they made their plan known to their brethren of the two Consistorial Churches of Paris; and they had the satisfaction very soon to see a great number of the most distinguished members of those churches concur in the execution of their plan. They are now prosecuting endeavours to unite the French Protestant churches generally in their object. Peers of the realm are already associated with ministers of the Gospel in giving patronage to the Society, and its commencement is altogether under circumstances highly auspicious.

Did the limits of a Report like this permit

The Board might go on to show, that, in almost every land that has any title to the Christian name, there are Bible Societies active and zealous according to their opportunities and their resources. Christendom has at length scoured one point of true religion, in which her denominations can unite, "The circulation of the Holy Scripture without note or comment." And who among us can look on and see what is now doing both at home and abroad for spreading the knowledge of the Lord and of his Christ—without exclaiming in thankfulness and praise, "What hath God wrought!" "The Lord God has lifted up His hand to the Gentiles, and set up his standard among the people—kings have become the nursing mothers, and their queens the nursing mothers of Zion—the deaf hear the words of the Book, and the eyes of the blind see out of obscurity and out of darkness, and the poor among men rejoice in the Holy One of Israel."

The Board would do injustice to their own feelings, did they fail to congratulate their brethren on these prospects, and on the goodness of God in giving to the American Bible Society so high a place among the many Institutions that are thus "striving together for the truth of the Gospel."

As a Society, we owe Him much for His infinite mercies during the last year. Our unity unbroken; our members are increased; our prospects of usefulness widening and brightening every day. The rapidly increasing population of our own country gives us much to do at home. The hand of the labourer and husbandman is fast converting our western wilderness into fruitful fields; and fast as these regions of our country are made to bear the footsteps of civilization, let their enterprising inhabitants be made to remember and worship our common God: let us send them Bibles, and their soil shall be twice reclaimed; "their mountains and their hills shall break forth into singing, and all the trees of their fields shall clasp their hands."

And while much is to be done at home, let us not forget our fellow sinners abroad; but, as we have opportunity, let us do good unto all men. The Treasury of the American Bible Society must never be considered as superfluously replenished, or its work done, while there is a "Nation, Kingdom, or People" left, who shall not have the Scriptures in their hands, hearing and reading them, "every man in his own tongue wherein he was born."

But three years are now elapsed since the American Bible Society was formed, and its success and the extent of its labours during this time have exceeded the expectations of its warmest friends. We are bound so to act and proceed as not to disappoint the hopes which such beginning has contributed to raise. The present should be hailed as a season in the world's history peculiarly favourable to our efforts, and as such it should be improved.—

The nations are almost universally at peace; and if any reigning motive seems to have become the ambition of the age, it is the desire to spread the Bible, and thus to do good to

ourselves and to others, both for this world and the world to come. Let no trifling, or even momentous difficulties discourage us, but rather let them add to our efforts, our zeal, and our confidence. "The Lord is our Banner." Ours is a cause that must prevail. His promise is pledged for its final success who has taught us to praise Him in the words, "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in Him: All nations shall call Him blessed.—Blessed be the Lord God, the God of Israel, who only doth wondrous things. And bleseed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen."

#### BAPTIST MISSION IN INDIA.

From the American Baptist Magazine.

*Letter from Mrs. Judson to her friend in Boston, dated Rangoon Mission House, Oct. 2, 1818.*

MY DEAR MRS. B.—I received your kind favour of November 11th, by the hand of Mrs. Wheelock, and sincerely thank you not only for that, but for sending to us so interesting and valuable an addition to our mission. Though we have of late been cast down, we see we have not been forsaken. We feel our dear Christian friends in America are still endeavoring to hold up our feeble hands, not only by their prayers and kind exhortations, but by actually sending us some of their choicest number. Their arrival has given a new spring to our feelings and exertions. To be again refreshed with Christian society and *congenial* souls, restores us in a manner to our native land, and former enjoyments. We do indeed feel that if we were under a Christian government, our prospects would be bright as day, and our happiness as great as could be enjoyed in this sinful world. We rejoice in the arrival of our dear friends. We rejoice in their interesting appearance, their propriety and delicacy of conduct, their correct way of thinking, their fervent piety, and their right views of missionary employment. We pray, and trust we shall be mutual blessings to each other, and that the Lord will now send prosperity.

As Mr. Judson will write more particularly respecting the mission to Dr. Baldwin, I will turn your attention to

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another subject. Perhaps some account of the Burman religion, and their manner of worship, would not be uninteresting.

The Burmans have four days in the month which they consider particularly sacred. They are the change, the quarters, and the full of the moon. On these days their religion requires them to lay aside in part their secular employments, to listen to the instructions left by Gaudama; and eat but once. There are very few, however, who are strict in complying with these requirements, though they generally go in crowds to worship at some pagoda. It is already known by the Christian world that the Burmans are atheists. They have no idea of an eternally existing Being, whose nature is entirely different from that of creatures. Their Boodhs or transitory deities they consider as possessing all the powers and passions of human beings, but on conquering and subduing them, they arrive at a state of perfection, which, agreeably to the course of things, makes them deserving of a deified state, which is non existence. Though they worship much, their motives and objects of worship are different from other worshippers. Gaudama, their last Boodh, has taught them that meritorious, or evil actions as certainly produce rewards or punishments as the cart wheel follows the steps of the ox. Thus to build a pagoda, a dwelling for priests, a habitation for travellers, respectfully to listen to the instruction of Gaudama, and to make frequent offerings, will procure a reward without the intercession of an agent. Or to kill a creature of any description, to steal, to drink spirits, &c. will in the same way procure punishment. When they pray, it is to no particular object, but simply to desire certain things while they reverentially remember their last deity, or are in the presence of one of his images. From this it may readily be perceived that their religion is entirely selfish, and their affections have no share in the performance of their duties. Though their code of moral laws is very excel-

lent, it has no power over their feelings, it is not even sufficient to restrain them from committing the grossest of crimes. The country is full of pagodas, or rather monuments raised to the memory of Gaudama. They are of a pyramidal form, made of brick and mortar, polished and covered with gold leaf, entirely solid without the least aperture. One of the largest perhaps in the world is situated about two miles from us. The great road which leads to it, is lined on both sides with pagodas of various sizes, hence the road has obtained the name of pagoda road.

To give an accurate description of this noble edifice, requires an abler pen than mine, and perhaps a better description of its construction and dimensions cannot be given than that which Col. Symes has given of a similar one at Pegue. The beauty and variety of its appendages, however, are far superior. After having ascended the flight of steps, a large gate opens, when a wild fairy scene is abruptly presented to view. It resembles more the description we sometimes have in Novels of enchanted castles, or ancient abbeys in ruins, than any thing we ever meet with in real life. The ground is completely covered with a variety of ludicrous objects which meet the eye in every direction, interspersed with the banyan, cocoa-nut, and toddy trees.—Here and there are large open buildings, which contain huge images of Gaudama, sometimes in a sitting, sometimes in a sleeping position, surrounded by his priests and attendants in the act of worship, or listening to his instructions. Before him are erected small altars on which offerings of fruits, flowers, &c. are laid. Large images of elephants, lions, angels and demons, together with a number of indescribable objects, all assist in filling up the picturesque scene. To this pagoda, this monument of folly and superstition, the inhabitants resort once in a year. It is considered peculiarly meritorious to worship at this pagoda; it is supposed to contain some sacred relic of Gaudama. The ground on which this pagoda is situated, con-

ands a view of the surrounding country, which presents one of the most delightful landscapes in nature. The glistening spires of the pagodas, glistening among the trees at a distance, appear like the steeples of meetinghouses in our American sea-ports. The verdant appearance of the country, the hills and valleys, rivers and ponds, the banks of which are covered with cattle, and fields of rice, each in their turn attract the eye, and cause the beholder to exclaim, Was this delightful country made to be the residence of idolaters? Are those glittering spires which, in consequence of association of ideas, recal to mind so many animating sensations, but the monuments of idolatry? O my dear madam! scenes like these, productive of sensations so various and so opposite, do notwithstanding, fire the soul with an unconquerable desire to do something to rescue this people from destruction, and lead them to the rock that is higher than they. We feel strongly encouraged to hope (though our present prospects are not very flattering) through the prayers and intercessions of our dear American friends, that this rural, this delightful country will one day be inhabited by the friends of Jesus, and that houses will be raised for his worship on the ruins of these idolatrous monuments. Affectionately and respectfully yours,

N. JUDSON.

From the London Missionary Register.

CHUNAR—INDIA.

ENCOURAGING PROSPECT OF THE MISSION.  
Extract of a letter from the Rev. Daniel Corrie, dated Benares, March 24, 1818.

I attended at Chunar last week. On Good-Friday, we had Divine worship in English; first in a Barrack, and afterward in Hindoostanee in the free school. The number of communicants after the first service was seventeen. Of the native congregation, twenty-seven females and two men remained to commemorate the death of our Lord. The whole congregation

almost were in tears during the Sermon, in which Mr. Bowley set before them the Saviour's sufferings; and, during the Communion, the greater number appeared deeply affected, and all of them exceedingly serious and attentive. There was an evident blessing vouchsafed to us; and, in my own case, a lively sense of the Divine Presence, which seemed also to pervade the whole congregation.

I heard thirty two adult native Christians read, who have within these few months most of them, and all of them since Mr. Bowley came to Chunar, began to learn; some the Persian, others the Nagree Characters; and some of them now read the Scriptures in the Hindostanee with fluency, and all of them expressed much delight arising from their new attainments. Indeed, a remarkable tenderness of conscience seems to distinguish most of them; and their altered and exemplary conduct is the talk of all, and, as usual, is by some ridiculed and by others commended.

I also catechized the first class in the free school, consisting of seven boys; who not only repeated their catechism correctly, but answered very intelligently many questions which I asked them, arising out of the catechism. They also repeated passages of Scripture, which they got off as tasks; and the whole class repeated, verse by verse, the 13th chapter of Proverbs.

Some of the children in the Free School, and their mothers, who are among the most exemplary of Mr. Bowley's congregation, are the families of non-commissioned Officers, belonging to the Native Corps now in the field. It must strike every reflecting mind what a comfort establishments, such as that of the Church Missionary Society at Chunar, must be to Europeans of the above class. If, instead of leaving their wives and children comparatively unprotected, and exposed to the temptations of this heathen land, they could place them where their children might receive education at little or no expense, and their wives be receiving good instruction instead

of being left to every wind of temptation, surely much of the pain arising from separation in time of war would be alleviated.

The School Room being too small to contain the native congregation, and encouraged by the Committee's probation of my wish to build a larger house for their accommodation, I desired Mr. Bowley to look out a proper spot to build upon. A house and premises contiguous to the Barracks, the owner refused to dispose of to us; and this led us to fix on a spot about 200 yards further from the Barracks, and on two sides bounded by the native town. The possessor, Mr. Turnbull, was applied to for it, who begged Mr. G. Robinson to go up and fix a price on it. Mr. R. accordingly went with me last week, and valued the premises at 500 rupees. On this being reported to Mr. Turnbull, he generously begged that I would accept the ground for the purpose intended. This, I hope, is a token for good; and may be taken as an encouragement to proceed.

I propose shortly putting a Subscription paper in circulation, in the neighbouring Stations. It appears to me that the place intended must be appropriated to worship in English in the forenoon, as there are 205 European Invalids: the afternoon must be appropriated to Hindooostanee worship. I think there will be no difficulty in raising 4 or 5000 rupees for our intended Church. I will get an estimate made of a place to hold 4 or 500, and send to you. We must not delay, lest circumstances should call me away from this.

The Committee observe, on this Letter:

It was not possible to hesitate for a moment, in following what appeared so clear and animating a call of Divine Providence. The Committee have therefore requested Mr. Corrie to set on foot a Subscription to the proposed new building: and have engaged to promote it among their friends, and, if necessary, by an appeal to the liberality of the public; persuaded, that,

in such a cause, the appeal cannot be made in vain.

It will be seen from the above statement, that the Missionary prospects at Chunar are very encouraging, and that *the wilderness has already begun to be glad, and the desert to rejoice and blossom as the rose.* Those who are acquainted with the state of Chunar, and can appreciate the condition of the generality of those among whom Mr. Bowley labours, will unite in their thanksgivings to God for this happy opening. *He despiseth not the day of small things. Not by might, nor by power, but by my Spirit, saith the Lord.* May an abundant measure of his Spirit be poured out upon his people, and the word of God have free course and be glorified throughout the earth!

#### MEERUT.

#### Baptism of Two Natives.

In addition to Anund Messeeh, with whom our readers are acquainted, the Rev. Henry Fisher, Chaplain at this Station, has baptized two other Natives, after receiving satisfactory evidence of their knowledge and seriousness. They are named Bahadur and Praeme. Under date of March 17, 1818, he thus writes respecting them:

"They are both of them very steadfast. Of Bahadur, I think very highly. In consequence of his becoming a Christian, the parents of the children withdrew a great portion of his pupils. I continue him, however, still there; as there are seven men who come daily to him to hear the Scripture, and five others who diligently study the word of God with him, and are exceedingly quickened in their consciences, expressing continually the most anxious desires to become the disciples and servants of Jesus Christ."

#### PROGRESS OF EDUCATION IN EUROPE.

The last report of the *British and Foreign School Society*, after stating the benefits resulting from the British System of Education at home, gives many encouraging proofs of its progress abroad.

In turning our view toward the nations on the Continent and the World

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at large, we see this mighty engine of moral improvement erected and erecting in almost every civilized country, and in some hitherto uncivilized. The value of the British System is universally acknowledged wherever it has been fairly tried. The Manual which describes it has been translated into several foreign languages; and thus the knowledge of the System is becoming universal.

#### FRANCE.

In France, the great work of universal education goes on triumphantly. The Committee are acting on a well-organized plan, which is producing the happiest effects throughout the various Departments; in all of which, except eight only, they have established the System. The result of their labours, including a variety of interesting communications upon the subject, is published periodically in a distinct work, called "Journal d'Education." The French government not only protects, but supports and encourages the School Society. The Schools of the Protestants are equally with those of the Catholics patronized and supported by authority. Thus encouraged, the work seems actually to be going on faster in France than in the country where it originated. Its friends and patrons are found in all ranks. Princes, Nobles, Ministers of State, Ecclesiastics, and Magistrates, are active in their exertions; in which they are most powerfully assisted by many Ladies, who zealously promote the establishment of Schools for their own sex.

#### SWITZERLAND.

In Switzerland, notwithstanding Public Education had always been a very considerable object with that intelligent and enlightened people, yet they soon perceived that their former plans with regard to the education of the poor might be considerably improved by the introduction of the British System, especially in their larger cities and towns; and they have accordingly opened several New Schools. Some pious and public-spirited individuals at

Basle, have recently applied to your Committee for assistance in establishing the plan there.

#### SPAIN.

Captain Kearney, a gentleman from Spain, mentioned in the Report of last year, as studying the System at the Borough Road, has returned to Madrid, in full possession of the necessary information to found Schools in that country; and your Committee has the pleasure to report, that a School on the British System was opened at Madrid on the 9th of January last. The habits of order, cleanliness, and improvement, observed in the children, have only added another to the many former proofs of the power which the System possesses to promote rapid improvement. Your Committee is informed, that other Schools upon the plan are establishing in Spain; and there is no doubt but that the complete success of this first experiment, will operate powerfully in diffusing the System through that country.

#### RUSSIA.

It appears that the Emperor Alexander has directed Schools to be formed for the Russian Soldiers. Your Committee hope, from their knowledge of the enlightened mind and benevolent disposition of this Illustrious Monarch, and the truly patriotic and philanthropic character of his Ministers, that this step is only preliminary to a general adoption of the plan. The introduction of it first among the military, seems to be a wise measure; as the Government can easily dispose of this class of the community, in the way best calculated to diffuse the System widely and rapidly.

Dr. Hamel, of St. Petersburg, states that his Excellency Count Woronow, the Commander in Chief, has introduced the British System for the instruction of the Russian Military stationed in France; that he visited the School at Maubeuge, when his Imperial Highness the Grand Duke Michael inspected it, who was pleased to express his entire satisfaction; and

the Doctor considers it one of the best regulated Schools that he has ever seen. It contains 300 Russian Soldiers, whose progress he states to be really astonishing: many of them have learnt, in three or four months, to read and write. Similar Schools are established in all the cantonments of the Russian troops in France.

## GERMANY.

There is reason to hope that the real merits of the British System will soon be more correctly appreciated in Germany. It appears that mistaken ideas respecting the mechanism, had been conceived by some persons of considerable influence among the literary men of Germany; who feared that it would rather tend to check than to promote the free exertion of the youthful mind, and therefore had even thought proper to warn their countrymen against its adoption. They will, however, be able to form a juster estimate when they obtain Dr. Hamel's book; and, above all, when they see the result of the experiment now making under the auspices of the Grand Duke of Saxe Weimar at Eisenach, where there has long been a Seminary for the training of School Masters. This illustrious character, ever ready to promote any plans for the benefit of his people, has applied to your Committee for a Teacher trained at the Borough Road; and, accordingly, Mr. S. Hyrdess, a young man of German extraction, has been sent to Weimar, who will be able to exhibit the System in perfection. He began, as usual, by training Monitors; and the effect produced even by this partial exhibition of the plan, has met with the high approbation of the Grand Duke, and of all those to whom the superintendence of the School is confided. A building for the accommodation of 250 children is erecting, and will be opened shortly.

## PRUSSIA.

Your Committee have received information that preliminary steps have been taken by the department of the Prussian Government, charged with

the superintendence of Public Education, to introduce the British System in a School at Berlin, and in some Provincial Towns where there is a considerable population of manufacturers.

## HAYTI.

The accounts received of the progress of our System in Hayti are extremely encouraging, and more than justify the high expectations which your Committee had formed of the talents and abilities of Mr. Gulliver and Mr. Daniel: they appear to have conducted themselves much to the satisfaction of the King and his Ministers, and have already trained several Masters for Schools at different places.

## AMERICAN BIBLE SOCIETY.

## EXTRACTS OF CORRESPONDENCE.

*Extract from a letter of the Hon. Elias Boudinot, L. L. D., President of the Society, dated Burlington, Feb. 24, 1819.*

Having suffered during another month a pretty close confinement to my bed and room; by the will of God, I gratefully acknowledge his undeserved mercy, in giving me the expectation of sitting up, and looking a little about me. Indeed I should not have attempted to dictate this letter, had it not been for the receipt of one from a female correspondent, with an Indian name in the Delaware language, which has roused both mind and body to reflections, considerations, and conclusions that it is easier to conceive than express. I know not what you or my beloved brethren in the Gospel cause may think of it, I must confess myself both honoured and gratified by this extraordinary and worthy correspondent. I enclose an exact copy of the letter, with the \$100 enclosed. May her mite tend to the overflowing of the Lord's treasury, and add to the fund preparing for the enlightening and instructing this remnant of the people of God; for though I may be mistaken, and they may not be of the chosen race of Abraham, Isaac, and Jacob, yet they

are of Gentile nations, who have exceeding great and precious promises of being called in this latter day to the fold of Christ's flock. When you read this letter, you will have all the knowledge of the circumstances attending this agreeable business, that I have. When you lay it before the board of my worthy fellow labourers in the Lord's vineyard, I am sure they will feel their gratitude increased, that they are found worthy to be husbandmen in their master's service.

— Feb. 1st, 1819.

DEAR SIR—My heart and eyes are gladdened with a sight long desired—a specimen of the *translation of the Scriptures* into the language of our western neighbours; and from the impulse of congenial feeling, *I send you congratulations.*

I rejoice with you;—with you, I raise my soul in grateful adoration to *Him*, who claims “the heathen for his inheritance! and the uttermost parts of the earth for his possession!”

Emigrating early to the West, I formed a sort of acquaintance with several *Lidians*; many of whom I respected as men of understanding: and I have often heard them lament the distressing situation of their country—the ungenerous *avarice* of the *whites*, and the ungovernable passions of their own people!

About the year 1800, in the month of June, near the middle of the day, as I sat at work in the airy parlour at L—, I commanded a view of the smooth green yard, shaded from the fervour of the sun by the depending boughs of two luxuriant weeping willows, which two years care had brought to a state of sentimental perfection. The harmony of the scene so perfectly accorded with the feelings of my heart, that, in that moment, I experienced a tranquil delusive happiness. I ceased to think that, in all the earth, there was a human being less happy than myself!

This mental rest was interrupted by the entrance of two strangers of

uncommon interest in my feelings.—The first was my old friend, the Delaware chief, the Great Bock-on jai hai-lus. I rose to meet him with cordial welcome. After shaking my hand, he said, “Le-na-pah-quay,” (a name given me by the Delaware Indians) “this is my friend king Ka box-ki.” They took their seats, and informed me they called for the purpose of taking dinner with me, (having made the engagement with my husband in the city.) They were on their return from seeing their *great father*, as they called the President.

At dinner they received my attentions as easy as persons of good breeding do, in those circles where *good breeding* excludes every useless ceremony.

King Ka box-ki was silent; when he spoke, it was in the Delaware tongue: he desired his friend to tell me he could not speak English.—Bock on-jai hai-lus was more communicative; he informed me the President had said they must improve their ground—their young men must learn to plough—their young women must learn to spin. He seemed *dejected*, but *noble* and animated in his whole deportment. While we sat at the table, after the cloth was removed, and after some conversation, he said, “Le-na-pah-qua, we now go.”—“And when shall I see you again, Bock on-jai-hai-lus?” said I. “Me old” said he, “me soon lie down,” spreading his hand with a low horizontal motion; then raising his eyes to heaven, and extending his hand towards me with devout expression, he added, (with an effusion of feeling—I have never seen one more expressive—) “but we shall meet with *Jesus*!” With sympathetic ardour and Christian love, I took his hand, inquiring with rapture, “Bock-on-jai-hai-lus, do you know *Jesus*?” He answered, with firmness, “Me know *Jesus*—me love *Jesus*!” then rising from the table, they shook hands *solemnly*, saying “farewell!”

My eyes followed their venerable figures till the door closed from my

view, for the last time in *this world*, the great Bock-on-jai-hai lus, and his friend king Ka-box ki.

The interview, so truly sublime, interested me more tenderly to a *nation of strangers*, than I could have experienced from any other circumstance, and brought to my heart, with sweet conviction of its efficacy, "in Christ Jesus there is neither male, nor female, Barbarian, Scythian, bond, nor free!"

Often has my heart reverted, with much tender recollection, to this scene! often in the sincerity of *my soul*, have I wished it might be in my power to contribute my *mite* towards some favourable prospect of their religious improvement; for I firmly believe they are vessels of mercy. And now, my dear Sir, that my faith may not be dead, "being *alone*," I commit into *your hand*, as President of the American Bible Society, and the friend of humanity, one hundred dollars, for the department, (particularly) of the Delaware *translation*.

With sentiments of high respect, I am, dear Sir, your sister,

LE-NA-PAH-QUAY.

THE MISSIONARY CHURCH;  
OR A PLAN TO EVANGELIZE THE INDIAN  
TRIBES OF AMERICA.

Perhaps the plan suggested in the following communication, may be thought visionary and impracticable: yet we believe there are many benevolent Institutions now in successful operation, diffusing light and life to the wretched around them, that were commenced with far less promise, and had greater obstacles to surmount, than the one here proposed.

The views of our Correspondent are presented to the Christian Public, with a sincere desire that they may be a presage of many blessings to the benighted Children of the Forest.

*For the Religious Intelligencer.*

By reading the accounts of foreign missions, and taking a view of the wretched state of the Indian tribes, west of the Mississippi, I am ready to ask, can the Christian world do nothing for them? Is their case so deplorable, as not to be respected in the command of the Saviour? "Go ye into all

the world, and preach the gospel to every creature." Are there not many hundreds of thousands of human beings to be found on the banks of the Missouri and his tributary waters, also in the rocky mountains, and down the waters of the Columbia to the Pacific, who are perishing for lack of the bread of life? Who can tell the generations of men in these vast regions, who have sunk from their heathen state of wretchedness and misery in this world, into the shades of eternal darkness? This field, which, for ages, has been enveloped in the grossest ignorance and superstition, and her plains often stained with human blood, and enriched with the mould of slaughtered millions, is now laid open to the eye of the Christian world.

Shall Christians fold their hands, and still move in the narrow circle of "seeking their own, not the things which are Jesus Christ's?" or content themselves with the prospect of sending Missionaries years hence, when a few of our young men now preparing, or who may enter the schools, are qualified for Missionary services?

Are not the fields already white to the harvest? If labourers do not soon enter, the present crop must be lost for ever. If the thousands of the Indian tribes on the waters of the Missouri, knew the command of the Saviour to his Church, and sufficiently realised their wretchedness, what would their language be to you who are the professed followers of Christ? Would they not reproach you with unfaithfulness to your Divine Redeemer? Would they not say, O ye Christians, your Redeemer had bowels of mercy towards you, when he saw and pitied your dying state; and you have professedly imbibed his spirit; yet you behold us by thousands, and tens of thousands, bowing to the earth, under the disease of sin, and the pit yawning to receive us; we must all die; and you have no pity: although mercy has opened the door, you will not enter our region, to pour in oil, bind up the wounds, and save our souls. O unfeeling Christians, will you, like the

Levite, pass by and see us perish? Must we all perish with hunger for that milk and wine, that bread of life, which is given to you in abundance, with the most solemn charge, to give to those who have need? Are there none who are willing to go up to the help of the Lord against the mighty? It is believed there are families enough to be found, whose bosoms would kindle and glow with ardour to enter the Western fields, both on the waters of the Missouri and Columbia; if a proper plan was brought forward for that purpose. To bring the design into view, and promote the gospel, and *civilization*, among the Indian tribes on the Western waters, the following plan is respectfully submitted to the consideration of the Christian public.

It is proposed, that sixty or a hundred families of suitable age, who are pious, and willing to leave their friends, their native land, and go, in the view of all the dangers, toils, and deprivations that may befall them, in a cause, which appears to be ushering in the light and glory of millenial day, be formed into a community, which may be styled the Missionary Church west of the Mississippi. Two or three ordained ministers should be attached to them as their pastors, and missionaries to the Indians. Young men and women who are pious, and in single life, may belong to this community. This community must be formed into a body politic, and have one common interest. This compact shall be entered into by each individual for the term of ten years; and then to be dissolved, or renewed, by the consent of two thirds of the male members over twenty one years old, and having an interest in the compact of one hundred dollars. The property of each proprietor on joining this compact, and its going into actual operation, shall be specified in the amount, and distinctly recorded in a book, by a clerk chosen by the company, whose duty it shall be to record all acts and proceedings of the company, according to their directions. At the expiration of ten years, the property of the company

shall be estimated by five men, chosen from the body politic; and having found the loss or gain of property to each individual, it shall, on dissolving the compact, be divided accordingly; or if it is agreed to continue the compact, the whole interest shall be holden and managed as before.

It is contemplated, there should be two well informed physicians in physic and surgery belong to the company, and men of approved piety. In this compact, the *widow* and *orphan* must be provided for, in regard to *support* and *education*.

If young men, or women, join the community without property, the time of young men shall be estimated on an average with the time of those who bring property with them; and young women shall be provided for in the families to which they attach themselves, as in a father's house; and, on entering the matrimonial state, shall be furnished with means for house-keeping on a general average with daughters of families belonging to the society.

If this plan, thrown into a proper form, should be patronized by the American Board of Commissioners for foreign Missions, and by the President of the United States, the object would be to proceed four or six hundred miles up some one of the large streams flowing into the Mississippi from the west (say the Missouri) up to the Osage, the Kansas, or Platte River, or the Arkansaw, Red Rivers, &c. and up some one of those streams to a convenient place for water machinery, and near some large tribe of *Indians*, or in a suitable place to collect them for settlement, and carrying on extensive farming interest. And by liberty, and under the patronage of the General Government, procure from the Indian people a tract of land, sufficient for them and their children to settle on; and this to be the permanent property of the company. The settlement on this land to be made in the most close and compact manner, necessary to secure their protection from the attacks of an enemy, and ac-

commodate themselves for public worship on the Sabbath, and for the purpose of schooling their children. It shall be one object of the Society to cultivate the land, raise stock, &c. for their support. And to promote this end, there shall be no hunting as means of support after the second or third year; when it is contemplated that sufficient support will be drawn from the farming interest.

In this community, there must be mechanics of all descriptions. The grand object of this Society shall be, to introduce among the Indian people, by example, civil habits; the cultivation of land; and such domestic arts, as are essentially connected with the first principles of civilization; and to collect and instruct their children to read and write in the English language, in the best manner that can be devised with them. It shall be the duty of the ministers to preach to them the religion of the Redeemer, as soon as an interpreter can be had.

It shall be the duty of young men employed in teaching Indian children, to learn their language as fast as possible, that they may, on acquiring a thorough knowledge of the Indian tongue, become their spiritual guides.

In all dealings with the Indian people, a strict regard shall be had to truth and righteousness by the Society and each individual; and such intercourse shall be had with them, as will tend to meliorate their condition, and gain their friendship and confidence.

To prevent abuses, or complaints of wrong by individuals, all traffic and trade, of whatever kind, shall be carried on with the Indians by an agent, appointed by the company for that purpose. And to prevent the abuse, so pernicious to white and red men, there shall be no ardent spirits, or distilleries introduced, at any period, to be used by the company; or to be sold, or made an article of trade with the Indian people. And it shall be the duty of the company rigorously to detect and bring to punishment, traders of any description who shall violate

the laws of the United States in this article.

That the company may be able to prevent, or repel an attack of any hostile tribe, they must be formed into a military corps, well disciplined, and furnished with the munitions of war, sufficient to defend themselves; but, at the same time, use every possible means to establish and maintain peace among the different tribes. On a plan something like this, thrown into proper form, it is believed that a mission might be settled in the regions of the West, that would, in a few years, happily affect the Indian *tribes*, from the Mississippi to the Pacific; and in a measure conformable to the spirit of the Gospel, obey the command of the Saviour, "Go ye into all the world, and preach the Gospel to every creature."

It is thought, one Society, properly organized, and prudently managed, in that vast field, would be instrumental of doing more good, in promoting civilization and religious knowledge, than all the Societies for Indian missions have done, or will do, in the common way of proceeding, and with much less expense. The Society, as such, would not expect any pecuniary support. Those who should devote their time as teachers, might need some aid from abroad in articles of clothing. Take a retrospective view of Indian missions; and what has been done? Many *benevolent* designs have been *attempted*, and *much expended* to *little purpose*. This, however, is observable, that where the Gospel and means of civilization have gone together, much more has been done in proportion to the expense and exertions, than has been done in any other way. The four years mission among the Wyandot Indians, while the missionaries had to encounter opposition from traders, and others who were inimical to the cause, they secured their friendship, excited an engagedness in agricultural improvement; taught many of their children to read, and the gospel was preached to them

with some hopefully saving effects. In the month of May inst. the writer spent some time with them, found them uncommonly attentive to religious instruction, and the way fully open to re establish a mission among them.

The success of the mission at Sierra Leone and the Cape of Good Hope, in Africa, and at the Otaheite islands in the South Seas, ought to excite every Christian to action. Shall we claim the character of Christians, and not be moved with compassion, nor do any thing to relieve the thousands and tens of thousands of perishing heathen west of the Mississippi? Where is the difficulty of establishing a missionary colony on the waters of the Missouri, that will, in all probability, produce the most happy effect on the Indian character? Shall we cry, there is a lion in the way, and never go to see if he has not become timid, and ready to fly at the very sight of the company of them that *publish salvation*? May we hope the time is drawing on, when the sound of the gospel trumpet, by the agency of the Holy Spirit, will appal the heart of enemies, and bring them to be reconciled to the doctrines of the cross.

In the second Psalm, the promise is made to Christ, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And in another place, "They that dwell in the wilderness shall bow before him." From these, and many other similar passages, Christians are generally impressed with the idea that it is the design of Heaven to bring all nations of men to embrace the gospel. Impressed with this sentiment, they often address the throne of Grace in prayer to God, for the accomplishment of the promises respecting the heathen. But with what propriety do the church of Christ offer up their private and public prayers for the salvation of the heathen, and yet do nothing, comparatively, to promote that great end. Just after the resurrection of our Lord, and he had given command to the disciples, to go and preach the gospel to every creature; we find the multitude

of them who believed, united in one general interest. They sold their possessions and their goods. In this way they could do more to strengthen each other's hands, and promote the spread of the gospel, than in any other way. The time of the promise seems to be at the door, as it were, waiting for the Church to enter the field. What could a church of a hundred families do, that would better comport with the revealed purposes of the Redeemer, and afford an equal prospect of doing good to perishing thousands, than to unite their interests and exertions in the common cause? It is most ardently desired that the Christian community would look at the subject on every side, and see if there is not a call to action; and if it be thought practicable, let something be done. Let a plan of agreement, or some scheme be brought forward for a missionary colony; let it be proposed to the most respectable societies of men for their advice and assistance; let the Government patronize the plan, and enough will be found who will enter the field. The subject, as presented in this article, has been suggested to many individuals of respectable standing in the Church of Christ, whose hearts glow with ardent prayer for its success; and several families are actually making ready to enter the field, in confidence that something will be done.

*State of Ohio, Ashtabula,  
May, 1819.*

From the Religious Remembrancer.

#### REVIVAL OF RELIGION.

It may be gratifying to you and the respectable patrons of your valuable paper, to be informed of a few particulars of the organization of a Presbyterian Church, and of a revival of Religion, in the village of Aurora, state of New-York. The village of Aurora is delightfully situated on the Cayuga lake; its inhabitants are few compared with villages around it. A kind providence directed me there the latter part of last July. I was informed that the village had been in existence twenty-nine years, but in all that time no

house of worship had been erected. I also ascertained that formerly a Congregational church had worshipped in the village, but had removed its meetings to a distance. I also perceived that vital Godliness was very low; here and there a professor, but their number small indeed. With these discouragements I preached on the Sabbath, and immediately after an invitation was given me to become the minister of the place. After much consultation, accompanied with prayer, I accepted the invitation; and as soon as possible collected the few professors of religion together, (nine in number) and constituted them into a Presbyterian Church. The people of the village also organized themselves into a regular Presbyterian Congregation. About a month after, the Presbytery of Cayuga installed me, and on the Sabbath following I ordained two Elders who had been previously chosen. The next Sabbath I administered the Sacrament of the Lord's Supper; and we admitted nine persons on a profession of faith. The solemnities of communion had only transpired, before a revival of religion was seen among us. Prayer meetings were immediately established on almost every night in the week, and also on the morning of each Sabbath. One and another obtained an interest in the Lord Jesus, and among them was a young lady of 13 years, who was soon after called to sickness and death. Her experience and death were so remarkable, that you have an account annexed for publication. Soon after her death our second communion was administered, when seventeen persons made a profession of religion. The revival still continued; and at our last communion fifteen more dedicated themselves to God. Our Church, by certificates and additions, is now composed of sixty-two members. We fondly trust that the Lord is still with us, and still intends to bless us. Our prayer meetings are still continued, and the concert of prayer for missions is also attended; and what is very remarkable, almost every member of the

church has been endued with a spirit of prayer. The Lord has peculiarly blessed us in this respect. The young male members of 15 years to those of 60, are ready on all public occasions to perform this duty.

Besides such of the members who before they connected themselves with the church were backward, and doubting even to that degree which might be considered criminal, after they made a profession, immediately became stedfast in the faith, and are now eminent Christians. Among those that have already made a profession, are some who seldom attended divine worship before, some who were addicted to profanity and other vices, and one in particular who formerly maintained the principles of deism. He is now with the rest an active member of the church. My congregation has also materially increased; and they have displayed a spirit of uncommon liberality in a House of worship which is now erecting. It is my ardent prayer, that all who shall worship in it may, by and by, worship in a house not made with hands, eternal in the heavens, in the mean time, we, as a people, must say—not unto us, not unto us, but unto thy name, O Lord, be all the glory.

I am, affectionately yours,  
JAMES G. OGILVIE.

Aurora, April 6, 1819.

A letter from Marshfield, Massachusetts, states, that a revival of religion commenced there last March, and that "the means that have been mostly blessed to the awakening of sinners were the exhortations of the young converts, the preaching of the Gospel, and the administration of baptism. As an evidence that this was a good work, we see houses that were sinks of iniquity, now opened for prayer meetings and preaching; instead of hearing oaths that were enough to chill the blood in one's veins, we hear them lisping forth the praises of God. As the work was so sudden, and the most that have been sharers in the work are from 13 to 22

years of age, it was deemed expedient for them not to make a profession of religion hastily. Therefore but few have been added to any church. According to my last information, thirty-three have been added to the Baptist, twenty to the Methodist class and church, and four to the Congregational church. We hope to share in the prayers of God's people, that the lambs of the flock may be kept by the power of God through faith unto salvation."—*Christian Watchman.*

From the Berkshire Star.

#### BERKSHIRE EDUCATION SOCIETY.

The annual meeting of the Berkshire Education Society was holden at Lenox, on Tuesday, the 13th of July. An excellent and appropriate sermon was delivered by Rev. Dr. Moore, President of Williams College, from Isaiah xi, from the 6th to the 9th verse inclusive.

From the report of the Treasurer it appears, that the sum of two hundred ninety-nine dollars and forty-one cents has been paid over to the American Education Society, during the last year. The members and friends of the Society are requested to continue their patronage, and to solicit contributions to its funds. Those, in this vicinity, who have something more to spare for religious charity, than they have already laid themselves under obligation to bestow, are invited to turn their attention to the claims of this Society. It claims no pre-eminence over other benevolent and charitable institutions, but it does claim not to be inferior to any, in the importance of its object. Since it pleases GOD, by the foolishness of preaching, to save them that believe, and since the number of well educated preachers, is immensely disproportioned to the want of the christian world, without even mentioning the necessity of missionaries to send to the Heathen, what duty of christian charity can be more imperious than that of contributing toward the education of pious young men for the gospel ministry?

It is very desirable that the number of the members of this Society should be increased. Those who become members are required to pay \$10, which constitutes a member for life; or \$1 annually. Several females, as well as a number of the other sex, joined the Society at the late meeting. It is hoped others will come forward and imitate their example.

*The officers of the Society for the present year are:*

Rev. Zephaniah S. Moore, *President.*  
Joseph Woodbridge, Esq. *Vice President.*

Rev. Heman Humphrey, *Secretary.*  
James W. Robbins, Esq. *Treasurer.*  
Rev. Samuel Shepard, *Auditor.*

Rev. Jacob Catlin, Hon. Daniel Noble, Rev. Alvan Hyde, D. D. Thaddeus Pomeroy, Esq. Rev. Levi White, Hon. William Walker, Rev. Elijah Wheeler, Hon. John Whiting, Rev. Samuel Shepard, *Directors.*

From the Baltimore Chronicle.

#### INFIDELITY COUNTERACTED BY ITS OWN WEAPONS.

At the time when infidelity was making enormous strides in Europe, one mode was adopted for its promulgation: short extracts from the writings of Voltaire and the rest of the literary banditti of his day were printed and disseminated among the lower orders of the people. Religion was thus, with incredible industry, exposed to popular scorn and contempt. Infidelity became fashionable in that mass of population in which the physical strength of a kingdom resides. This hint, furnished by an abandoned set of philosophical atheists, was the occasion of all those tract societies now extending in every part of the Christian world. Religion fights infidelity with its own weapons. Little indeed did those atheistical philosophers imagine, that they were by the very efforts which they were making for the abolition of Christianity, contributing to the still further extension of the word of divine truth.

All this has been brought about in a

few revolving years. There is scarcely any occurrence that shows more forcibly than this the superintending and controlling hand of God. How many Christians trembled, when they beheld the promulgation of infidelity, little dreaming at the same time, that all this was preliminary to the triumphant advances of the standard of our Redeemer, in places where before was never heard the sound of the silver trumpet of salvation. Another remark arising from the subject is this, that the real Christian, when he beholds the advance of infidelity, has no occasion with such an example before his eyes to feel despondence. The darkness by which he is surrounded may be only preparatory to the full blaze of Gospel day; it may be the season when the morning star will begin to sparkle upon the shadows. The times and seasons for the display of divine grace are under the control of the same Almighty hand, that compelled the disciples of Voltaire to become involuntary agents for the promulgation of the Gospel.

#### BAPTIST ASSOCIATIONS.

From the table of Association inserted in the Fifth Annual Report of the Baptist Board of Foreign Missions for the United States, it appears, that there are in the Baptist connexion, 140 Associations; 2700 Churches; about 2000 Ministers; baptized the past year, 9612 in 104 associations; probably in all of them near 13000; returned as per minutes of 131 associations, 182,393, in all, not less than 195,000, besides a large number of unassociated Churches. The "Sabbatarian General Conference," have also 10 churches, 11 ministers, and 1934 members. In the Shaftsbury Association, there are three Baptist Churches called "open or free communion," containing 355 members and two ministers.—*Bos. Rec.*

#### ANECDOTE.

A Godly minister of the gospel occasionally visiting a gay person, was introduced to a room near to that wherein she dressed. After waiting some hours, the lady came in and found him in tears. She enquired the cause of his weeping. He replied, "Madam I weep on reflecting that you can spend so many hours before your glass, in adorning your person, while I spend so few hours before my God in adorning my soul." The rebuke struck her conscience. She lived and died a monument of grace.

From the Kentucky Gazette.

#### LINES

Written on reading the account of a Slave who threw himself into the river, in the neighborhood of Natchez, in preference to being sold as a beast, at New-Orleans. His mind was free, although his body was bound.

Near where the Mississippi rolls  
Her dark and turbid wave,  
I saw some monsters without souls,  
Unbind a NEGRO SLAVE!  
Wounded with lashes, stung with woes,  
To heaven he poured his sighs,  
And fervent pray'd that fate might close  
His burning torturers in repose.  
And seal in death his eyes.

When, in the tempest of his grief,  
And heart consuming pain,  
His lonely hut, for kind relief,  
He sought, but sought in vain.  
Thoughts of his fond, his tender wife,  
And all his children dear:  
(Though slaves, still gave a joy to life,  
And sooth'd the pangs of slav'ry's strife,)  
Now fore'd the scalding tear.

And one of this remorseless crew  
Heard the poor slave bewail,  
And saw him wipe the briny dew,  
As nature 'gan to fail!  
He saw him steal along the shore;  
His steps were mark'd with blood!  
"Oh, God! he cried, my woes are o'er;  
"Wife, children, friends, I see no more!"  
Then sunk into the flood!!

#### ORDINATIONS.

July 21, at Salem, Mass. Rev. ELIAS CORNELIUS was installed as Associate Pastor with the Rev. Dr. Worcester. Introductory prayer by the Rev. Mr. Codman; Sermon by the Rev. Dr. Beecher, of Litchfield, Conn. from 1 Tim. iii. 14, 15. Consecrating Prayer by the Rev. Mr. Smith of Wenham; Charge by Rev. Dr. Worcester; Fellowship by Rev. Mr. Emerson of Salem; Concluding Prayer by Rev. Mr. Blatchford of Salem.

June 16, at Ashfield, Mass. the Rev. THOMAS SHEPARD was ordained to the work of the ministry, in Ashfield, Mass.; Sermon by Rev. Samuel Shepard; Rev. N. Porter, Senior Pastor of the Church in Ashfield, gave the charge to the people. Mr. Porter was in his hundredth year. He was able to ascend the pulpit without assistance—lay his hand on the head of his young colleague in the consecrating prayer—and attend to all the exercises. In his charge he was audible, distinct, and appropriate; the audience preserved profound silence, and were deeply affected by the dying address of this very aged servant of Christ. Perhaps a similar occurrence was never before witnessed in New-England, and never will be again.—*Recorder.*